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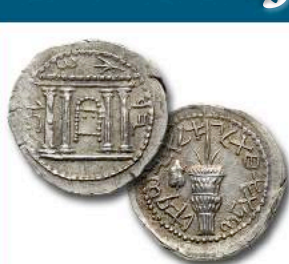
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- Featuring:*
- *The Medals of Salomon Heine and His Nephew Harry by Ira Rezak*
 - *Alex Shagin's Proposed Yivo Medals by Mel Wacks*
 - *Forbidden Images on Ancient Judean Coins by Charles Catlett*



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THE SHEKEL

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CREATORS OF SUPERMAN —

JERRY SIEGEL AND JOE SHUSTER



PRESIDENT'S MESSAGE

I am writing this from the American Numismatic Association (ANA) Worlds' Fair of Money just outside of Chicago, where the convention was also held two years ago, which was the previous WFoM, as the show in Pittsburgh scheduled for 2020 was canceled. Now that AINA meets on Zoom, this is the first ANA summer convention without an official AINA Board Meeting in decades—though several board members did get together for Chicago-style pizza at Giordano's in Rosemont. We also did not have our own table, but shared one with the good folks at the Pennsylvania Association of Numismatists (PAN). With the pandemic still raging, we knew there would be a lighter turnout for the show than normal. Maybe next year, I will put together a Judaic-themed Money Talks and see if I can put in a plug for AINA. We did get a shout-out at the banquet where David T. Alexander received a lifetime achievement award, and they announced he was once editor of AINA's *The Shekel*.

Speaking of Judaica, I continued my decades-long policy of exhibiting Israel money and medals. This year I showed coins, notes, medals, and even tokens showing the Roaring Lion of Megiddo. This figure should be familiar to most of our readers, as it appeared on the five lirot trade coin of 1978-80, its successor half sheqel of 1980-84, and is based on the 1958 dated five lirot banknote which showed the entire jasper seal of Shema, servant of Jeroboam, found in Megiddo in 1904. It also serves as the logo of the private company Isnumat, which issues their own medals as well as mint sets of Israel coins. Until 2008, the ANA had an exhibit class devoted to Israel numismatics (though it was expanded to all Judaica in its last couple of years at my behest). When the ANA reduced the number of classes, this became the Africa and Middle East class. Since I started exhibiting at ANA in 1985, I've tried to include at least one Israel or Judaica exhibit, and there haven't been many others. If anyone plans to attend a future ANA Worlds' Fair of Money (summer) or National Money Show (spring) and would like tips on exhibiting, just let me know. I'm also the chair of the ANA's Exhibit Committee.

On August 22 at 2 PM Eastern time, Dr. David Jacobson of the University of Oxford spoke on the subject of his book *Antioch and Jerusalem, the Seleucids and Maccabees in Coins*. If I get permission, this talk will also be posted on You Tube. I would like to thank our past president Mel Wacks for arranging these renowned speakers. Additionally, if anyone would like to give a presentation, reach out to me and we will arrange a talk.

Simcha Kuritzky

'FORBIDDEN IMAGES' ON ANCIENT JUDAEAN COINS

By Charlie Catlett

There has been much speculation about what appear to be “graven images” on ancient Judaeen coins. How could the ancient Jews have put them on their coins or accepted them for monetary use, when the second commandment is thought to prohibit such idolatry?

According to Merriam-Webster, a “graven image” is an object of worship usually carved from wood or stone. The Torah books Exodus and Deuteronomy both state: “You shall not make for yourself a *sculptured image*, any likeness of what is in the heavens above, on the earth below, or in the waters below the earth. You shall not bend down to them or serve them.” In other words, don’t make idols to worship.

It is interesting to note, however, that the actual term “graven image” was not used in the Torah. It first appears in the King James version of the Bible, first printed around 1604, in the line: “Thou shalt not make unto thee any graven image.....”

But whether one calls them “sculptural” or “graven,” was there controversy over the use of these images on Judaeen coins at the time they were minted and used?

We must first note that during much of ancient history, Jews

were a subject population, so it is difficult to know what role they played in minting the coins they used. The historical record also tells us little about how the Jews “felt” about the images on the coins that were probably designed by their rulers.

Owls and falcons were among the images present on the earliest coins made by or used by the Jews during the Persian Period, starting around 400 BCE. Under Persian rule, coins were minted by (or for) the Jewish population of Judaea with the Hebrew motto “Yehud” (Hebrew for Judah), and often featured the goddess Athena or the portrayal of a Persian ruler on the obverse. After the conquest of the region by the Macedonian Alexander the Great in 332 BCE, coins often featured a head on the obverse and a winged lynx or owl on the reverse. Then came coins minted under the Ptolemies starting 302 BCE, featuring the bust of Ptolemy I on the obverse and an eagle with spread wings on the reverse — still with the Hebrew inscription “Yehud.” Most surviving examples show a great deal of wear. They were minted until approximately 260 BCE.

Continued



Yehud, 375-322 BCE Half gerah,
6mm, 0.26g H-1059.



Yehud, 375-322 BCE Half gerah,
7mm, 0.26g H-1060



Yehud, 375-322 BCE 1/2 ma'ah obol,
7mm, 0.22g, H-1065



Yehud, 261 BCE or earlier 1/4 ma'ah obol,
6mm, 0.16g, H-1087b

The Seleucids who ruled ancient Israel after the Ptolemies also used Hellenistic-style coins with faces of gods or heroes on the obverse and often imperial eagles on the reverse.

In 167 BCE the Jews revolted against the Seleucids in order to maintain their faith and regain control of Jerusalem and the temple desecrated by Antiochus IV. The leaders of those 'keepers of the faith' (known as Hasidim) were the elderly priest Mattathias the Hasmonean and his five sons. Against remarkable odds they were successful, and in 164 BCE they rededicated the temple after cleaning and purifying it. This was the start of the Hasmonean dynasty, which ultimately conquered territory in most of what is now modern-day Israel.

The Hasmoneans instituted

very strict religious practices. Non-Jewish populations were forced to convert to Judaism and circumcise their men, or else be exiled — as were the Idumeans. A strict prohibition of "graven images" was enforced. Gone was much (if not all) of the figurative art previously typical of the region — anything depicting animals or people. Archaeological remains of ancient Hasmonean towns confirm the lack of figurative art in this period of Jewish history.

The Hasmoneans apparently did accept some "graven images" from outsiders. From 126 BCE to 66 CE the Phoenician city of Tyre minted silver shekel and half-shekel coins of such purity that they were the *required* form of payment of the annual Jewish Temple Tax in Jerusalem — even though they featured

Continued



Phoenicia: Tyre, 76/5 BCE Half Shekel, 22mm, 6.9g H-1621

the Phoenician god Melqart on the obverse and an eagle on the reverse. What is not known is what happened to those coins once they entered the Temple treasury. Were they defaced to obliterate offending images? A simple hammer blow could have altered the relatively malleable silver. Were the treasury coins melted into ingots? The treasury was raided several times and was ultimately transported to Rome after the Temple was destroyed

in 70 CE. Records of the treasury losses usually mention ‘talents of silver,’ not bunches of coins. The Hasmoneans’ own coins, first minted in 135 BCE., did not use “graven images.” The various types shown here have simple designs, including palm branches, the Lily of Jerusalem, a star, an anchor, a cornucopia, and Hebrew inscriptions. They kept to the letter of their strict interpretation of Torah, until desperate times called for desperate measures.



John Hyrcanus I, 135-104 BCE
Half prutah, H-1134 10mm, 1.01 g



Judah Aristobulus 104-103 BCE, H-1143
Prutah, 13mm, 1.79g



Alexander Jannaeus 104-74 BCE
Half prutah, H-1147
11.7mm, 1.1g



Prutah H-1150
15mm, 3.1g.

Continued

Mattataya Antigonus was the last of the Hasmonean kings. His reign started in 40 BCE but was challenged by Herod ('The Great') who was installed by the Romans that same year as king of the region. Antigonus minted several coins, all featuring inscriptions in ancient Hebrew on at least the obverse. But some of the reverses, including his largest denomination coin, were in Greek and featured wreaths - clearly a Hellenistic influence. Where Antigonus appears to

have violated the Hasmonean prohibitions is with his famous menorah coin. This coin depicts the two most important ceremonial objects from the Temple sanctuary: the solid gold menorah on the obverse, and the ritual showbread table on the reverse. The sages guiding the Hasmonean religious leaders specifically forbade the depiction of the menorah and showbread table, in addition to their strict prohibitions on "graven" images of humans and animals.



Mattataya Antigonus, 40-37 BCE 8
Prutot, 24mm, 13.93g, H-1162



Mattataya Antigonus
Prutah, 14mm, 1.62g, H-1168



Arch of Titus image showing the same menorah and showbread
table being carried off after fall of Jerusalem in 70 CE

Antigonus' Menorah coin is a perfect example of how coins represent not just monetary units but forms of communication and even propaganda. Antigonus was desperately showing his Jewish subjects what was at risk of being lost. It seems that for the last Hasmonean king, it was worth breaking with religious orthodoxy to try to save the Jewish state.

Antigonus lost the war with Herod in 37 BCE. Herod minted four coin types which were dated to "year three" of his reign, as well as many small undated coins. The four dated coins were minted in Samaria, north of Jerusalem. They mostly featured symbols of military victory. There were clearly some references to Rome which could

have been considered offensive to the Jews, including the tripod and flaming bowl on the reverse of his largest denomination eight prutah coin. It is a reference to the cult of Apollo, who was the patron god of the Roman Emperor Augustus. But this was probably not well known by the population of Judaea. The coins circulated well in the region. What might also have caused a problem was Herod's small half-prutah coin with a cornucopia and inscription on the obverse and an *eagle* on the reverse, minted not many years after the end of the strict Hasmonean era. That technically was a graven image. And worse, it may have reminded the population of the unpopular influence of Rome.



Herod the Great, Year 3 (37 BCE)
8 prutot, 22mm, 7.1g, H-1169



Herod the Great, ~25-19 BCE
Half prutah, 12mm, 0.79g, H-1190

The eagle on Herod's small half-prutah coin should be viewed in relationship to a gold sculptured eagle on the entry gate of the Temple in Jerusalem. The only known ancient depiction of

the Temple itself appears on the sela of the Bar Kochba war from 132/3-134/5 CE. To understand the importance of the image on the sela, one must review the history of the Temple.



Bar Kochba, Year 2- 133/4 CE Sela, 26mm, 14.71 g, H-1387

Around 1200 BCE, King David finally united all of the Twelve Tribes of Israel, and captured Jerusalem for his capital. Because he had “blood on his hands,” we are told he was not allowed to build the temple. That task fell to his son Solomon, who built the first temple to house the Ark and other sacred items for the worship of God that the Jews had carried with them in nomadic life. Around 701 BCE the Assyrians conquered all of ancient Israel and destroyed virtually every city *except* Jerusalem. In 586 BCE the Babylonians captured all of Israel *including* Jerusalem and destroyed the temple. Much of the Jewish population was sent into exile to Babylon.

Approximately eighty years later the Persians conquered the

Babylonians and allowed the Jews to return to Jerusalem. The so-called “second temple” was built in Jerusalem around 520 BCE. It remained essentially the same for about 500 years until the reign of Herod, though it was damaged during the desecration by Antiochus IV in 168 BCE as well as Pompey's conquest in 63 BCE when Rome took control of the region.

In 22 BCE, Herod began one of the greatest building enterprises of his reign: the Temple complex. He fortified the Temple mount with massive retaining walls and filled in the ground to create a level plaza. The site had been a limestone hill, with the temple built atop the steep summit. In 20 BCE work started on rebuilding the second temple

itself. The remodeled temple was a marvel in its time, described as featuring polished white limestone sides that shone blindingly in the sun, and gold spikes set in lead bases around the perimeter of the roofline to prevent ‘fouling’ by birds. And upon the great gate entrance of the temple complex, Herod placed a golden statue of an eagle.



Depiction of renovated temple and temple gate

Much has been written about the eagle depicted on Herod's small half-prutah coin and the gold eagle Herod mounted on the temple gate. It is felt the Herod's coin was minted first. The eagle on the temple gate probably soon followed, around 20 BCE. The two eagles were similar in style, standing with folded wings. Were they abhorrent to the local Jewish population?

Josephus wrote about two Jewish sages who stirred up a group of men to storm the temple and tear down the eagle and destroy it. There were two different versions of the story, but it reportedly took place when

Herod was ill and close to death, around 4 BCE. That means the coin and the temple's eagle had already been present for around *fifteen years* before the storming of the temple.

One also wonders if the way the eagles were depicted impacted their reception by Jews. The Roman eagle typically had extended wings, as if in flight. But Herod's eagles were depicted with folded wings. While Herod was likely ambivalent about his Judaism, the eagles were clearly not symbolic of his allegiance to Rome. It is still unknown how offensive either image of eagles was to the majority of the Jewish population of the time.

These tiny coins were used often — judging by the fact that most of them are in quite worn condition.

We don't know for sure if Jews minted coins on their own authority prior to the Hasmonean era. From that time on, however, human portraits were not used on ancient Judaeen coins, not even by Herod. Herod's third son, Herod Philip, became the first nominally Jewish ruler to use human likenesses, putting his own portrait on a coin, *plus* that of Augustus. Herod Philip's coins also pictured Tiberius and Livia. He is believed to have done this without dissent because his territory, in the northeast corner of Judaea, included very few Jews. Neither of Herod the Great's other



Herod Philip, Year 5, 1/2 CE, under Augustus 24mm, 6.94g,
H-1219 Obverse: “of Augustus Caesar”
Reverse: “of Philip the Tetrarch”



Pontius Pilate 30/1 CE Prutah with
lituus, 14mm, 1.4g, H-1342



Pontius Pilate 29/30 CE Prutah with
simpulum, 15.5mm, 2.28g, H-1341
Courtesy CNG 480, Lot 411

two sons featured portraits on their coins. But his descendants, Agrippa I, Herod of Chalcis, Aristobilus of Chalcis, and Agrippa II, all featured portraits on some of their coins.

Perhaps the most offensive coins issued in ancient Judaea were those of Pontius Pilate. The procurators (Roman-appointed governors) prior to Pilate were careful with the images on the coins minted during their administrations. But the coins of Pilate minted between 26 and 36 CE featured images of two objects of

exclusively Roman cultic religious use: the lituus and the simpulum. There are numerous Roman coins minted throughout the empire depicting these objects, including the denarius of Nero pictured here. But to mint them in the center of the Jewish populace was reportedly greatly offensive to the Jews. The lituus was a wooden staff (or wand) with a naturally curled end. It was held in the right hand of an augur, a member of a Roman religious college who interpreted signs from



Pontius Pilate 29/30 CE
Prutah with simpulum, 15.5mm, 2.28g,
H-1341 Courtesy CNG 480, Lot 411



Nero 50-54 CE Denarius, 18.5mm, RIC I
77 Courtesy Triton XXI, Lot 718

the gods. The lituus was supposedly first used by Romulus to determine the site of Rome. It was the emblem of the college of augers.

An auger would use the lituus to divide the sky into four quadrants -- front, back, left, and right -- while studying the flight of birds. He would note the type of birds, in which direction they flew, what noises they made, and whether they flew alone or in groups. From this 'taking the auspices,' it would be determined, for example, if it was an auspicious day for a battle, a building dedication, or any important undertaking.

A simpulum was a long-handled ladle with an outwardly curved decorative end. It was an emblem of the priesthood and a symbol of the college of pontiffs. It was used for offering sips of liquid -- usually wine but also milk or olive oil -- to a god. It would be dipped into a libation jug, then the liquid would be poured onto the head of an animal to be sacrificed. After the sacrifice, the entrails would be examined by an auger for 'signs.' There was also the ritual of pouring the liquid onto the ground to



honor one of the gods or the dead, a ritual of “pouring one out” that still exists today. Simpula were

usually made of bronze or silver, but also, occasionally, glass.

The item depicted on Pilate’s coin



Simpula were present and in use in Judaea when Herod’s coins were minted. The two examples shown here were found together at Roman Camp B at Masada, which dates them to around 73-74 CE. They are 25.4 and 26.7 cm in length, respectively and the end of the handles curve away from the ladle. These were considered valuable implements. One handle depicts a swan; the other an impala. A curious feature is the pair of hooks on the rim. Apparently, they were to allow the simpulum to be hung on a libation jar.



is more likely a cullulus, which is also a ladle but squatter and with the handle turned inward. It was also a religious symbol. But numismatic experts uniformly refer to it as a simpulum. Pilate’s use of the lituus and simpulum/cullulus were clear references to Roman cultic religious practices. Whether or not he was religious, and whether or not he intended to offend the large Jewish population, they do point to honoring Tiberius, who was both an auger and the pontifex maximus (high priest). And indeed, they did offend the population. Pilate was eventually recalled to Rome. The two procurators who followed him

in governing Judaea kept their coin types simple and inoffensive.

During Roman rule there were two other periods when coins were minted specifically *by* Jews and *for* Jews. The first was during the Jewish War with Rome from 66-70 CE, the second during the Bar Kokhba Revolt from 132-135 CE. These coins were designed not only as currency, but also to make bold political statements. The Jewish War coins featured a ritual chalice and pomegranate on the silver issues; the bronze issues depicted other symbolic Jewish plants, including the etrog, lulav, palm tree and grape leaves. The

Bar Kokhba designs included an image of the Temple in Jerusalem, sacred vessels and musical instruments, as well as symbolic Jewish plants. Both series also featured patriotic slogans. Metal vessels found in the “Cave of Letters” (alongside the letters of Simon Bar Kokhba) had human images obliterated, apparently to remove unwanted imagery. Though we have limited evidence on which to base conclusions, there seems to be a pattern: When Jews were ruled by others, they mostly accepted “graven images” on coins, even when the coins had Hebrew inscriptions. Archaeological findings from before the Hasmonean era as well as from after the Bar Kokhba Revolt, show that Jews themselves used “graven images” of animals and humans on mosaics and other art that they created.

It appears that the second commandment was only rigidly interpreted by the Hasmoneans, the leaders of the Jewish War and the Bar Kokhba rebels. Perhaps there is something about the initial struggle to assert identity that goes hand in hand with what is perceived as orthodoxy.

In 1948, Israel gained its hard-fought existence. The first coins minted depicted images seen more than 1800 years earlier on Jewish War and Bar Kochba Revolt coins. There were no ‘graven images.’ But by 1960, figurative art with

humans and animals appeared on Israeli coins. ▢

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THE MEDALS OF SALOMON HEINE AND HIS NEPHEW HARRY

By Ira Rezak

Heinrich Heine (1797¹-1856), one of Germany's most famous and beloved poets, renowned for his lyricism and wit, has been commemorated on many medals. Born as Harry (Chaim) Heine, he was raised in a Jewish home, but along with many other early 19th Century German

1825, becoming Christian Johann Heinrich Heine, thinking that would further his acceptance in cultural and academic spheres. Famously, Heine regretted this formal conversion for the rest of his life frequently mocking it in his own poetry. The story of Heinrich Heine's life has been extensively



Heinrich Heine (Luise Staudinger) bronze medal. 1899. 71x51 mm.

Jews, he voluntarily converted to Christianity as a young adult in

documented elsewhere, and several medals commemorate his life and achievements, but the main purpose of this brief essay is to focus rather on the few medals that honor his uncle, Salomon Heine, to whom Heinrich was

¹ The date of Heinrich Heine's actual birth is now considered to be December 13, 1797. However, medals issued to commemorate the centennial of his birth listed his birth date as 1799 since this was the presumed date of his birth at the end of the 19th Century.

Continued



Heinrich Heine (Heinrich Kautsch) silvered electrotype medal. 1900. 103x 62 mm.

much indebted for financial and moral support. Salomon was a brother of Heinrich's father, Samson Sigmund Yitzchak Heine (1764-1828), the brothers both being sons of Heinrich Heine's grandfather, Heymann Herman or Chaim Heine (1732-1780).

The family name Heine common to both of our subjects is basically a diminutive of Heinrich (Henry), a common German Christian name, but one also used as a Germanification of the Jewish name, Chaim. The name Heine thus may designate individuals or families, either Christian or Jewish. Heinrich Heine's grandfather, who was also Salomon Heine's father, was named Heymann Hermann Chaim Heine (born 1732) - all four of his names being variants or equivalents of Chaim. Heymann

who was born in Bückebug, in Lower Saxony, was known publically either as Heine or as Bückebug as were his father, David Aron (born 1685), his grandfather, Isak Chaim (born 1653), and his great-grandfather, Chaim (born c 1630) the family progenitor who had originally moved to Bückebug from Rinteln a town only ten miles away. . It seems very likely then that Heine as this family's name originally identified this first Chaim who moved to Bückebug in the early 17th Century after which it then descended within the family well into the 19th Century along with the recurrent personal name Chaim.

Salomon Heine (1767-1844) was born in Hanover, less than 5 miles from Bückebug, the descendant of this multigenerational family

who had become court Jews long resident both in Germany and also in France. Salomon migrated to Hamburg at age 17 arriving with only 16 Groschen in his pocket and without immediate prospects. First starting out as a clerk and messenger in the brokerage trade, he soon apprenticed in banking and by age 30 was himself actually professionally established as a banker in partnership with several other Jews, Heckscher, Hertz and Oppenheimer. By 1818 he had become the fully independent head of the firm now termed Bankhaus Salomon Heine, and commanded a personal fortune of one million Thalers, then equal to \$750,000 in US currency but which today would be the equivalent of about \$25,000,000. His reputation spread beyond Hamburg, indeed throughout Europe, and he was widely considered as a peer of the Rothschilds; he remained a vastly successful financier for the remainder of his life. Beyond personal fiscal success, however, he earned a universal reputation for extraordinary civic and charitable generosity. During a financial crisis in 1825, and again after the catastrophic fire that destroyed one third of central Hamburg in 1842, he freely contributed immediately and substantially to stabilize the economy and to enable the city's reconstruction. In 1842, specifically, he poured eight million Thalers in ready cash into the market, lent millions more to the city's effort

to reconstitute the town center, and even donated the entirety of insurance proceeds he had received in compensation for his own burnt-down mansion to the city of Hamburg.

Salomon Heine's philanthropy was widespread, benefitting both Jewish and non-Jewish causes. He became a central figure in the city's cultural life with a salon that mingled princes and politicians with artists, literary figures, and scientists. Furthermore, he supported professorships in universities across Germany, as well as many actors, artists, and writers who required support, among them, Jacob Grimm of fairy tale fame; it was said that he never turned down a worthy request. Salomon had a particular interest in art and theater and subsidized both the Hamburger Kunsthalle and the Stadt-Theater. Famously too, Salomon subsidized his nephew, Heinrich, who eschewed commerce and, after briefly studying law, aspired to literary and academic fame. To paraphrase a letter Heinrich sent to his uncle: "Dear Uncle, give me 100,000 marks and forever forget your loving nephew Heinrich." Salomon obliged, and not for the last time. On the other hand, Salomon once opined that "had the dumb youngster [Heinrich] ever learned something (useful), he wouldn't have had to write books"—a sign that his generosity was not unlimited.

Salomon had five children who survived infancy, among them a single son, Hermann (1804-1830), named after his own father who was deceased by the time of his namesake's birth. This son, Hermann, who had literary ambitions of his own, died in Italy at an early age. To memorialize him, in 1837 Salomon established and funded the Hermann Heinesche Stiftung, a foundation with an initial endowment of 140,000 marks, dedicated to providing free loans for needy artists and artisans, but also for farmers and entrepreneurs. The foundation's capital was supplemented in subsequent years by Salomon and also by his son, heir, and successor in the banking firm, Beer Karl (1810-1865). Beer Karl, who married a French Jewish heiress and established his firm in Frankfurt/Main, donated 100,000 marks to the foundation in 1848, and at his death in 1865 willed to it an additional 100,000 marks. By 1914 the Hermann Heinesche Stiftung had an endowment of some two million marks. Unfortunately, this well-funded charitable foundation fell victim to the hyperinflation of 1923 at which time its considerable assets were rendered worthless.

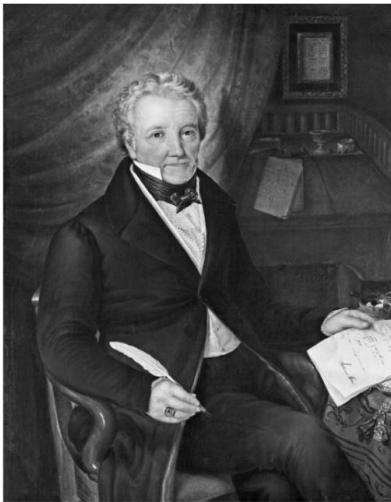
In 1907, however, to commemorate the 70th anniversary of the founding of the Herman Heinesche Stiftung by Salomon Heine in 1837, a 42 mm. medal was struck

in Hamburg, presumably to be distributed to patrons of the charitable institution. The obverse of the medal features a facing portrait bust of Salomon Heine based on the anonymous oil painting, c 1835, that hangs in the Hamburg City Hall, but more specifically copying a subsequent engraved copy by Tr. Kühner, c 1840, which added a rose in Salomon's lapel. Apart from "SALOMON HEINE", the medal's obverse bears the inscription "HAMBURG 21 APRIL 1837".

The reverse of the medal, signed M. Anga (?) 1906, shows a flaming tripod atop an elaborate wreathed pillar containing a set of balances and overlooking a river. In addition to an upper circular inscription: "HERMANN HEINESCHE STIFTUNG" (Hermann Heine Foundation) a text in the central field reads "WAHRHEIT VERTRAUEN UND ACHTUNG SIND DIE GRUNDLAGEN DES VERKEHRS DER MENSCHEN ALLER BEKENNTNISSE" (Truth, Trust and Caution are the Foundations of the Relations between People of All Religions). This latter statement is particularly significant because when Salomon Heine originally established the Foundation in 1837, as a Jew, he was ineligible for Hamburg citizenship. Consequently, he stipulated that the new foundation's resources were to initially be restricted exclusively to Jews until such time as Hamburg citizenship privileges were extended



Salomon Heine, “Hermann Heinesche Stiftung” (? M. Anga) gold medal. 1906. 42 mm.



Salomon Heine – Copy of an anonymous oil painting in the Hamburg Rathaus c 1835



Salomon Heine – Engraving by Tr. Kuehner, c 1840

to Jews as well as to Christians; after this legal change, however, people of all faiths were to be eligible to benefit from the foundation’s free loans. Such civic equality came only in 1848, after Salomon’s death, shortly before equal Jewish rights were granted throughout German lands by the Frankfurt parliament in early 1849.

This same restrictive condition was applied to another of Salomon Heine’s major charitable foundations. After his wife Betty, born 1777 as Betty Goldschmidt and the mother of his many children, died in 1837, Salomon founded the Israelitische Krankenhaus (Jewish Hospital) of Hamburg in 1839 to memorialize her. The Hamburger

Deutsch- Israelitische Gemeinde struck a 45 mm. medal for the dedication of the hospital in 1841. Apart from a single gold specimen given to the founder, silver and bronze examples were distributed to others present on this occasion.

The obverse of this medal has a left facing profile head of Salomon Heine and bears the inscription “MENSCHENLIEBE IST DIE KRONE ALLER TUGENDEN” (Human Love is the Crown of All Virtues), a motto associated with the hospital’s mission statement to the present day.

The medal’s reverse shows an elevation of the original hospital building whose base contains the medalist’s name, [Hans Friedrich] ALSING FEC. A semi-circular inscription above the building reads “KRANKENHAUS D[er] D[deutsch-] ISRAEL[itischen] GEMEINDE” (The Hospital of the German-Jewish Community), and below it is a textual dedication “DER SEL.[ige] FRAU BETTY HEINE ZUM ANDENKEN

ERBAUT VOM IHREM GATTEN HAMB[urg] 1841. (Built as a Memorial to the Blessed Betty Heine by her Husband). As with the previously discussed Salomon Heine initiated foundation, this hospital was initially exclusively for Jews but ultimately became a general hospital for all Hamburg inhabitants irrespective of faith after the civic emancipation of the Jews. During the Third Reich, the Nazis took over the original building in 1939, but the Jewish Hospital, still staffed by Jewish personnel and caring for Jewish patients, was assigned a smaller facility elsewhere in the city and thus as an institution survived the war. In 1960 the City of Hamburg subsidized an entirely new building for the Jewish Hospital which today is ranked as one of the finest medical facilities within its size category in all of Germany.

Several varieties of a 23 mm. brass medalet or token were also produced, presumably in the 1840s, that are generally similar to the 45 mm. medal described above. The



“Israelitische Krankenhaus (Jewish Hospital) Hamburg”. photo c 1910



“Israelitische Krankenhaus (Jewish Hospital) Hamburg”.
Photo c 1970



Salomon Heine, “Dedication of Israelitische Krankenhaus (Jewish Hospital) Hamburg”
(Alsing) bronze medal 1841 45 mm.

basic imagery and inscriptions of these tokens is unchanged, but the artistry and quality of their manufacture is inferior to that of the larger specimens. While the former medal is signed on its reverse ALSING FEC, the tokens lack this

signature. However, the obverse of one version of the token has the initials JD below the truncation of Salomon Heine’s head while another has the initials A&M on the truncation. Allen & Moore were English medalists and a mule exists

joining the reverse die type of the Jewish Hospital token to an obverse which also bears the A&M signature but depicts a head of Queen Victoria and is dated 1850. Lastly, a variety of the Salomon Heine/Jewish Hospital type that lacks initials on both obverse and reverse is also known. The function of these tokens

is uncertain, but it seems likely that they were used as jetons or counters of some sort, possibly for gaming or for use on a counting board.

A medallionic sculptural bas-relief of Salomon Heine in the arcade of the Hamburg Rathaus or City Hall is part of a series of portraits of famous Hamburg citizens honored on the



Salomon Heine, “Dedication of Israelitische Krankenhaus (Jewish Hospital) Hamburg” (JD) brass token. c 1841. 23 mm.



Salomon Heine, “Dedication of Israelitische Krankenhaus (Jewish Hospital) Hamburg” (A&M Allen & Moore) brass token. c 1850. 23 mm.



“Dedication of Israelitische Krankenhaus (Jewish Hospital) Hamburg”,
Queen Victoria (A&M Allen & Moore) brass token. 1850. 23 mm

walls of the arcade. The original of this sculpture erected in 1897 was destroyed by the Nazi regime, but a copy was reinstalled by the City administration after World War II.

Heinrich Heine, undoubtedly the most famous member of the Heine family, was a talented poet

and literateur. A self-doubting intellectual he was emotionally Jewish to his core, but was unable to reconcile the traditional Jewish life style to which he was born with modernity as he came to understand it. Salomon Heine, on the other hand, was a prototypical descendant of his



Salomon Heine. stone bas-relief c 1949

German ancestors who functioned successfully within the contemporary secular commercial world but without rejecting the traditional values of, or connections to, the Jewish community in which he was born. Uncle and nephew occasionally expressed frustration each with the

other, and led decidedly separate lives, but never were completely alienated one from the other.

Collecting Jewish medals not infrequently leads to questions that may prove difficult if not impossible to resolve. In closing, then, one wonders about the religious



Salomon Heine, portrait by Friedrich Carl Groeger; Heinrich Heine, portrait by Moritz Daniel Oppenheim 1831.

background of the Mademoiselle Heine whose marriage in the early 19th Century was the occasion for a small hand-engraved silver souvenir medal. The medal's reverse which prayerfully features the Virgin and Child leaves little doubt of the auspices under which this marriage was consecrated. Heinrich Heine, of course, was a Christian convert married to a Christian woman and lived in both Germany and France

during an era in which conversions of convenience from Judaism in both countries were commonplace. Heinrich Heine left no children and there is no evidence that Mademoiselle Heine was related to him or to his uncle, but this small medallic relic complicates our story while also reflecting some of the inter-generational tensions among Jews as they faced secular modernity in the early 19th Century. ▢



Marriage de Mademoiselle Heine, silver medal. c 1820-30,
30x26 mm.

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ALEX SHAGIN'S PROPOSED YIVO MEDALS

By Mel Wacks

The Jewish-American Hall of Fame has produced dozens of medals for various Jewish organizations. These can be viewed on pages 118-135 of “Medals of the Jewish-American Hall of Fame 1969-2019.”

And so, in 2000, YIVO Institute for Jewish Research asked Mel Wacks to coordinate the design and production of “Lifetime Achievement Award” medals. Mel asked medalist Alex Shagin to create the medals.



The prototype large 72mm cast bronze medal features the YIVO logo surrounded by the inscription “YIVO Institute Lifetime Achievement Award,” The reverse depicts the main street and buildings of the Jewish ghetto in Vilnius, Lithuania, with the Hebrew characters for YIVO above.

However the Hebrew characters for vav vav looks more like reysh reysh.

A similar medal, with a silvery finish, was engraved with the name of the intended recipient — the noted Jewish American architect — Frank O. Gehry. But YIVO rejected this design.



Continued

Alex then prepared a prototype of a somewhat different medal. The diameter was increased to 78mm. The inscription YIVO in English and Hebrew characters was added to the obverse (still with reysh-looking vavs), and an inscription was added to the reverse: “75TH ANNIVER-

SARY 1925-2000.” But this too was rejected.

In the Summer of 2002, Frank O. Gehry was presented with a framed photo of the Jewish Quarter of Bratislava, Czechoslovakia by Roman Vishniac (who happens to have been a member of AINA).



Alex Shagin prepared a prototype for a different medal for YIVO — this one being 75mm. The obverse features a small YIVO logo, with “YIVO Institute” in English and YIVO in Hebrew characters (though this time, the correct vav vav appears). Below are the inscriptions “From Generation

to Generation” and “Me’ Dor Le’ Dor.” The reverse features a book stand with room above to engrave an inscription.

I believe that, unfortunately, none of these designs were ever used by YIVO.☹

HISTORY OF YIVO

The YIVO Institute for Jewish Research was founded by scholars and intellectuals in Vilna, Poland (now Vilnius, Lithuania), in 1925 to document and study Jewish life in all its aspects: language, history, religion, folkways, and material culture. YIVO had a special focus on the Jews of Eastern Europe, but collected books, manuscripts and other artifacts from Jewish communities around the world. It grew to be a beloved communal institution with active members from Buenos Aires to Shanghai.

World War II and the Holocaust forced YIVO's relocation to New York in 1940. Its collections in Vilna were looted by the Nazis. With the help of the U.S. Army, YIVO was able to recover some of these materials and begin its work anew in America. Today, YIVO's collections are the primary source of the documentary history of East European Jewry and the surviving record of millions of lives of Jewish victims of the Holocaust. YIVO brings treasures from its library and archives to broad audiences via a rich array of programs, including lectures, concerts, and exhibitions; adult education and Yiddish-language programs and courses; books and scholarly publications; and fellowships for scholars. װ

What Does That Logo Mean?



A prototype of YIVO's logo — a circle containing stylized Yiddish letters spelling out "YIVO"—first appeared in 1929 on a booklet of receipts given to those who donated funds for YIVO's new building on Wiwulskiego Street in Vilna. The booklet was designed by Uma Olkienicki, a talented graphic artist who was also the director of YIVO's Esther-Rachel Kaminska Yiddish Theater Museum.

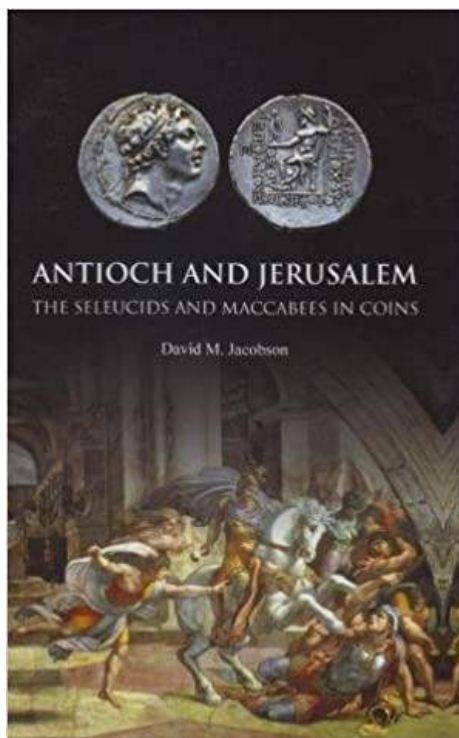
A modified version of the logo first began regularly appearing on the institute's stationery and publications in about 1937. Its style reflects two avant garde art movements of the 1920s-1930s, Art Deco and Russian Constructivism.

Source: www.yivo.org

ANTIOCH AND JERUSALEM BY DAVID JACOBSON

Offered at Special Discount Price to AINA Members

David Jacobson was the winner of AINA's Shekel Prize in 2021. Jacobson is an Honorary Research Fellow in the Department of Hebrew and Jewish Studies at University College London. His book "*Antioch and Jerusalem*" recounts the heroic story of the Maccabees and explains how they successfully took on the might of the Seleucid realm, illustrated by the coins issued by the main protagonists. The special price for AINA members is about \$12.50 per copy, plus postage of around \$10 to the US. To order, contact Fabian Rigby at books@spink.com — and mention that you are a member of AINA📧



Presentation of 2020 Shekel Prize



Dr. Haim Gitler, President of the Israel Numismatic Society, presents the Shekel Prize Medal to Dr. Donald Ariel, editor of "Israel Numismatic Research," for the best book published in 2019 on the subject of Israel, Holy Land or Judaic Numismatics. The presentation took place at Dr. Ariel's office at the Israel Antiquities Authority in the Israel Museum. Dr. Ariel serves as head of the Coin Department of the Israel Antiquities Authority, and Dr. Haim Gitler is Deputy Director of the Israel Museum.📧

MEDALLIC TRIBUTE TO THE LUBAVITCHER REBBE, RABBI M.M. SCHNEERSON

by Aaron Oppenheim



Rabbi Menachem Mendel Schneerson,
Lubavitcher Rebbe, 1902 - 1994

Rabbi Menachem Mendel Schneerson, popularly known as the “Rebbe” of the Lubavitcher chasidim sect, was a major force in Jewish education during the 20th century. A witticism about his activities is highlighted by the riddle: Which two things can be found virtually anywhere in the world? Coca Cola and Chabad (the name given to his outreach program). Numbering

3,500 institutions in 100 countries, Chabad functions as a one-stop destination for the Jewish traveler and community resource dedicated to educating Jews and gentiles alike about God and Judaism. Kosher food, prayer services and other provisions offered by these Chabad houses exemplify genuine hospitality to all, a directive of their Rebbe’s teachings.

Continued



Rabbi M.M. Schneerson on privately issued medal bearing his signature

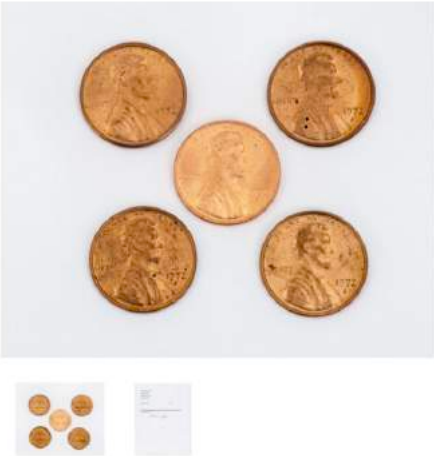
For decades, each Sunday in the Crowns Heights neighborhood of Brooklyn, New York, Rabbi Schneerson would stand for as many as six hours to distribute dollar bills and coins to a stream of people eager to seek his blessing. While it is doubtful that they became

numismatists from this exercise, his motivation was to teach and encourage the mitzva (fulfilling a Torah commandment) of giving tzedaka, charity to the needy. Some recipients would exchange the money received with their own, giving charity yet retaining the

LOT 33:
Sold for: \$550



Five Penny Coins Received from the
Lubavitcher Rebbe
[More...](#)



Auction Lot of Five Pennies given by Lubavitcher
Rebbe brings \$660 in August 2021

actual coin from the Rebbe as a keepsake. These nominal value coins occasionally come up at auctions and can bring significant amounts from interested bidders, perhaps Judaica coin collectors, or followers of the Lubavitch sect, wishing to own a piece of the Rebbe's hand-given legacy and the perceived mystical benefit of the token.

He was born in Nikolaev, Russia 1902 into a family of outstanding

chasidic rabbinical scholars and leaders of the Lubavitch dynasty. From early childhood he displayed a prodigious mental acuity and was immersed in the study of Torah. After marrying in 1928, he studied at the University of Berlin and later at the Sorbonne in Paris. His acquired formidable knowledge of mathematics and the sciences proved to be of invaluable help to others later in



The Lubavitcher Rebbe Featured on State of Israel's Jewish Sages medal series in 2008

life. In 1941 the Rebbe and his wife arrived in the United States, escaping the European Holocaust. Shortly after his arrival, per his father-in-law's urging, the Rebbe began publishing his notations to various Chassidic and kabbalistic treatises, as well as a wide range of responsa on Torah subjects. With publication of these works his genius was soon recognized by scholars throughout the world.

After the passing of his father-

in-law in 1950, Rabbi Schneerson reluctantly assumed leadership of the Lubavitch movement, whose headquarters were located at 770 Eastern Parkway in Brooklyn, New York. The iconic brownstone building became a model for some Chabad institutions built elsewhere. Lubavitch centers and Chabad houses were opened in dozens of cities and university campuses around the world.



Image of Lubavitcher Rebbe inlaid on Israel State Medal in 1997
with '770' brownstone building

The Rebbe keenly understood that every good deed brings humanity closer to the ultimate goal, the era of cosmic perfection and universal awareness of G-d, known in Judaism as the time of Moshiach (Messiah). The Rebbe

spoke tirelessly about this time, demonstrating how the world is heading closer and closer to this special era and how every person can actualize it by increasing in acts of goodness and kindness. He was a rare blend of prophetic visionary

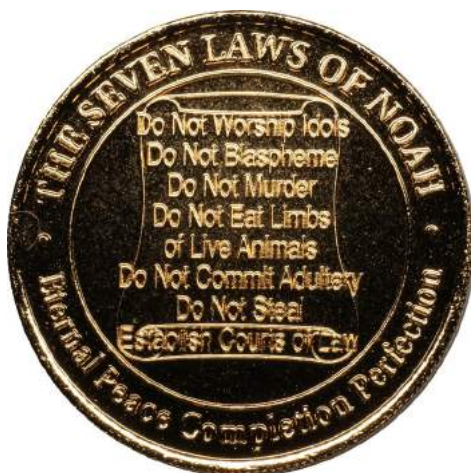


'We Want Moshiach Now' slogan with familiar Lubavitcher Rebbe pose;
"Messiah" blowing shofar (ram's horn) in front Jerusalem's Western Wall

and pragmatic leader, synthesizing deep insight into the present needs of the Jewish people with a breadth of vision for its future. The Rebbe was guided by inspired insight and foresight in combination with encyclopedic scholarship, and all his pronouncements and undertakings were, first and foremost, rooted in the Holy Torah.

He had an uncanny ability

to meet everyone at their own level — he advised Heads of State on matters of national and international importance, explored with professionals the complexities in their own fields of expertise, and spoke to small children with warm words and a fatherly smile. With extraordinary insight, he perceived the wealth of potential in each person. He authored 200



Iconic 770 Lubavitcher Headquarters and Seven Noahide Laws on private medal

volumes of books and publications in Hebrew and Yiddish, responded to tens of thousands of letters, provided medical advice, private counsel and blessings to dignitaries the world over. He advocated non-denominational prayer in public schools, was a staunch supporter of the State of Israel's right to not forfeit any of its biblically gifted homeland, and believed in bringing Torah to the masses via

their mitzva tank campaigns such as offering streetside stations for putting on tefillin (phylacteries), public lighting of chanuka menorahs, and giving women shabbat candles to light Friday night. His inspirational message to all was "You are Divinely gifted with enormous strength and energy — actualize it!"

Of interest to true collectors of medals and Judaica, Rabbi

Continued

Schneerson was honored with his likeness on a U.S.A. congressional medal, medals issued by the State of Israel, and

privately issued medals. During the year of his passing in 1994, Congress authorized the President “to present, to the Lubavitcher



USA Mint Medal authorized by Congress 1994

Rebbe, Rabbi Menachem Mendel Schneerson, a gold medal in recognition of his outstanding and

enduring contributions toward world education, morality, and acts of charity.” װ



Medallic Tribute to Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe

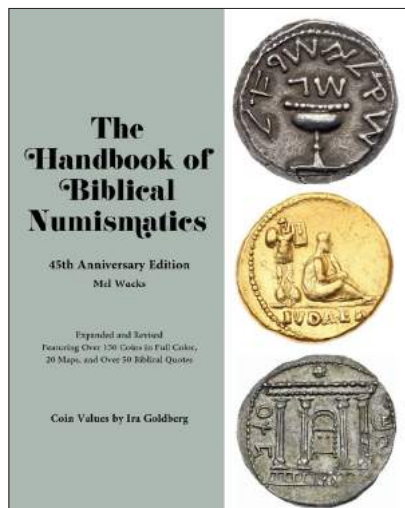
THE HANDBOOK OF BIBLICAL NUMISMATICS, 45TH ANNIVERSARY EDITION BY MEL WACKS IS PUBLISHED

Mel Wacks has published the “45th Anniversary Edition of the Handbook of Biblical Numismatics.” It is greatly expanded from the original 1976 book, and features over 150 coins in full color, 20 maps, and over 50 Biblical quotes. Readers will also find enlarged photos of small coins and estimated coin values by Ira Goldberg.

While it is still easily read by the novice, it also contains the latest theories of experts in the field on controversial subjects like the bud appearing in between double cornucopia on Hasmonean coins, the vessel and the budding plant found on First Revolt Shekels, the star above the Temple on the sela'im issued during the Second Revolt, and more. The coins mentioned in the New Testament also receive attention — such as the Widow's Mite, Tribute Penny and Thirty Pieces of Silver.

Chapters are generally preceded by expert maps, and cover the Hasmoneans, Herodians, Prefects/Procurators, First Revolt, Judaea Capta, Second Revolt, etc. Readers will also learn about the Herodian Kings of Armenia, the Jewish Princess Salome, and the connection between Cleopatra and Judaea. The seven appendices include Ancient Hebrew Coin Inscriptions, The Holy of Holies on Ancient Judaeon Coins, Roman Tenth Legion Counterstamps, and False Shekels.

Designing the 120-page opus was done by Lianna Spurrier through the generosity of the Newman Numismatic Portal. Noted collector and philanthropist Hon. Abraham Sofaer contributed this blurb on the Handbook's back cover: “Somehow, Mel has managed to provide a work that is succinct without being superficial; that summarizes all the



important material rather than limiting coverage through exclusion; and that simplifies complicated issues without compromising their difficulties. In pulling off this achievement, Mel has provided a practical, take-along, guide. Every important period is covered, and every significant coin type illustrated. Rather than attempting to supersede other types of books, Mel gives us all—collectors, scholars, and intelligent observers alike — something to use anywhere to identify coin types and context, read inscriptions, and even have some idea of value. Even a novice will be able quickly to learn and appreciate this aspect of Jewish history, and the history of other cultures with whom the Jewish People have interacted. The Handbook is thus a must have for the tutored and beginner alike.”

The Handbook of Biblical Numismatics, 45th Anniversary Edition is available for \$29.50 plus shipping on Amazon, and AINA members can order autographed copies for only \$25 plus \$4 shipping from the author using paypal (email address of directorjahf@yahoo.com) or by calling 818-225-1348. ☛

TEMPEST OVER A “CHEATER’S WEIGHT”

By David Hendin

A scientist need not be chastised for every error. Neither should every archaeologist, numismatist, or historian. But when the error leads to lots of publicity and an internationally noticed erroneous report, it at least needs to be corrected. This is the case regarding a **Judahite First Temple Period** limestone scale weight discovered in **Jerusalem** but completely misunderstood by the authors who reported it.

The first reference to this incident that I have found was the September 2 *Jerusalem Post*, which reported:

Archaeologists have uncovered a weight used for trading in ancient Jerusalem that scholars believe was used to defraud traders. Found in the northern part of the City of David in Jerusalem’s Old City and dating back to 2,700 years ago during the First Temple period, the weight in question is just 14 mm in diameter

and 12 mm in height, and is only the second one of its kind to have been found in Israel. Made of hard limestone, it contained engravings indicating it has a weight of two gerah, which equals 0.944 grams.

Despite this, however, the weight does not weigh two gerah. Rather the researchers found that it weighed at least 3.61 grams, over three times as much.

While this may seem odd, Hebrew University of Jerusalem’s Eli Shukron and Hagai Cohen Kolonimus say that the likely explanation is that whoever used this weight in commerce was using it to cheat people.

The professors concluded that because the weight in question had two parallel lines || that it represented the denomination of two gerahs, but fraudulently created to be MUCH heavier.



Indeed, it all makes a nice story, especially for release just before the **Jewish New Year** holiday. The authors and the media all cite the **Old Testament**, whose authors frequently rail against dishonesty in commerce, especially when weighing, a critical issue at the time:

“Do not have in thy bag diverse weights, a great and a small...” Deuteronomy 25:13.

And:

“Just balances, just weights, a just epah [a measure of about 1.1 bushels], and a just hin [a measure of about 1.5 gallons] shall ye have.” Leviticus 19:36.

It was not difficult to rub away a bit of an ancient weight, or to make one’s own that was just

too light or too heavy. Thus, the Prophets had a dim view of dishonest weighing that often went along with buying and selling. The Prophet **Amos** condemns the people who cannot wait for the Sabbath to end so they can get back to making their dishonest profits because they *“Make the epah small, and the shekel great, and falsify the balances of deceit.”* Amos 8:5.

It was a good and upbeat message for the new year, be good, be honest. The story was so compelling that it was picked up quickly by LOTS of other outlets, including the *Jewish Press*, *Times of Israel*, *Israel Today*, *Bignewsnetwork.com*, *World Israel News*, and even *Xinhuanet.com*, a Chinese news service.

1	I	10	Λ
2	II	20	λ
3	III	30	X
4	IIII	40	↵
5	7	50	Ɔ
6	2	60	≡
7	↵	70	↗
8	≡	80	≡≡
9	2	90	≡≡

Unfortunately, the “fraudulently” marked weight at the center of the story was not fraudulently marked at all.

Egyptian hieratic numbers were used to identify ancient Judahite weights from the **Iron Age**. These numbers were usually engraved on the top of the dome-shaped, limestone weights, but many unmarked weights exist and there is evidence they originally had numbers painted on them.

The hieratic number for 2 is indeed shown by two vertical lines. And this is the symbol that would be used to identify a two-gerah weight. Apparently, when

the Israeli archaeologists saw the || they jumped to the conclusion that it stood for “two”. However, specialists in Judahite weights are also familiar with the hieratic number for 8, which is represented by two horizontal lines, sometimes, but not always, with small edges on one end to help distinguish it from the number 2.

The average two-gerah weight weighs either 0.96 or 1.14 grams (depending on if you adhere to 20 or 24 gerahs to the shekel, either is possible, and scholars of Judahite weights generally prefer 24). The average eight-gerah weight weighs either 3.84 or 4.56 grams.



The weight in question from the **City of David** excavation is reported to weigh at least 3.61 grams. Since, as the *Jerusalem Post* article points out, this is nearly four times the weight of two gerahs that is attributed to it, it **MUST**

be a larger denomination weight. Multiplication shows us that the weight is in the neighborhood of six to eight gerahs. Since there are no known seven-gerah weights, one who understands these weights can assume that the weight was meant to

be six or eight gerahs, but certainly NOT two gerahs.

What was interesting to me was that the researchers obviously referred to Dr. **Raz Kletter's** groundbreaking book on the subject: *Economic Keystones: The Weight System of the Kingdom of Judah* (1998), because the *Post* noted that as a two-gerah weight, theirs was only the "second of its kind" found in an excavation in **Israel**.

Yet they did not check the same reference for any other small denomination weights with masses similar to the weight in question.

I asked Dr. **Robert Deutsch** about this misidentification since he holds a Ph.D. in archaeology from **Tel Aviv University** and is also a published expert in ancient weights and inscriptions.

"This is not the first time that unskilled excavators are publishing epigraphic materials with severe errors," Deutsch said. He referred specifically to a similar error in reading a fiscal *bullā*, a seal impression also from the First Temple Period and also found in the same area of the City of David excavations, which was published incorrectly and later corrected by both Deutsch and Dr. **Gaby Barkay**.

Deutsch believes that some archaeologists continue to stubbornly "refuse to consult unprovenanced material" even if it would be helpful to them. Large numbers of unprovenanced ancient objects are located in public, private, state, and university

collections, and have often been published in more accessible formats than objects found in excavations.

To me, the most fascinating part of this whole story is that if an expert in Judahite scale weights had been consulted regarding the 3.61-gram scale weight marked ||, then she or he would very likely have rotated it by 90 degrees and said: "This is more likely an eight-gerah weight because of its mass and inscription."

Since most published eight-gerah weights are, however around 10-20 % heavier than this particular weight, we should consider the possibility that the weight *was* used fraudulently in the marketplace.

It would have been a very modest fraud, like the butcher slipping his thumb on the scale to add a quarter or half a pound to the price of your order. Similarly, the owner of this scale could have passed off a measly 3.61 grams of silver as eight gerahs (either 3.84 or 4.56 grams).

In fact, if I was writing an article about it, I would have likely quoted **The Code of Hammurabi** (Section 94), which refers specifically to weighing transactions by merchants (called *tamkaru* [*tamkarum*, singular] in Akkadian):

"If the tamkarum tries to practice fraud with weights, he loses everything he has lent."

Then I would have gone on to quote the Old Testament about cheating during commerce... ☞

THERESIENSTADT MONEY AND COUPONS—WHAT COULD BE DONE WITH IT?

By Steve Feller

The first concentration camp scrip I came across was the seven-piece set of Theresienstadt kronen. This cost \$10 and was purchased at the Bay State show in Boston in about 1977. Luckily for me, the following week at Podrat's coin store in Providence, RI, I purchased, for \$1, Arlie's Slabaugh's invaluable *Prisoner of War Monies and Medals* (Numismatic Scrapbook Magazine: Chicago, second edition 1966). That one-two punch of numismatic knowledge brought me into a new world.

One of the key questions regarding ghetto and concentration camp money has always been: What

could be bought with it? Here I answer this, in part, for the case of the Theresienstadt Ghetto. There are both first and second-hand accounts of the uses it had. Surprisingly, there were several distinct uses for the money.

Eva Noack-Mosse in *Last Days of Theresienstadt* (The University of Wisconsin Press: Madison, 2018) wrote a first-hand account: *As I have already mentioned, once a month everybody received a small amount of paper money valid in the camp, on which there was a picture of Moses with the Tables of the Law. I, for instance, received fifty kronen per month.*



Face and back of a Theresienstadt 50 kronen note.

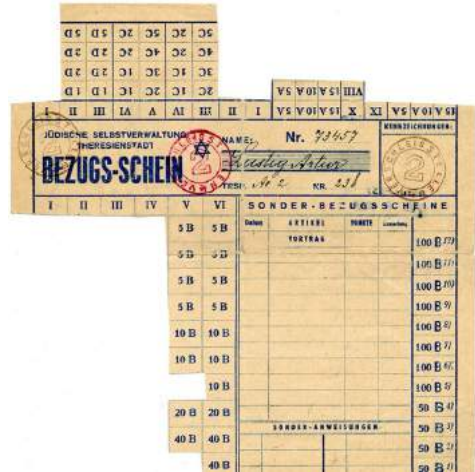
With that, I could take a bath for two kronen each time. I could drink a cup of substitute coffee in the so-called coffeehouse. That also cost two kronen. This coffee was accompanied by two lumps of sugar. The so-called coffeehouse, which held about a hundred people, was always

overcrowded because of the two lumps of sugar. It opened in the afternoon. Admission cards for entering it were distributed. Little old men and women who did not have to work anymore frequented it with pleasure of course—it was a kind of sitting room and a place to warm up.

Continued



A Theresienstadt *Kaffeehaus* coupon dated April 5, 1945.



A scarce Theresienstadt ration coupon sheet issued to Artur Lustig.

Apart from that, one could, about once a month, buy some spices, like mustard, home-grown tea, and other little things with one's ration card. Those cost around twenty kronen. If one was lucky one received, about once every six months, some thread for sewing or mending socks, tooth-cleaning powder, and other little things. But since the number of ration points was limited one could never purchase all that one needed.

Relatives outside of the country who believed it was possible to send money to Theresienstadt sometimes sent large sums. These foreign transfers were confiscated, of course. The receiving person only received a receipt that was worthless...

From the National Bank of Belgium Museum website, we have these second-hand accounts: *The notes were only one element which helped to bolster the ruse of*

normality within Theresienstadt. They had no real economic value but could be used to pay certain taxes, amongst others those on packages entering the camps (above the taxes already paid by the sender). Camp shops were only shop windows, bitter irony, those windows were mostly filled with objects seized from the Jews at their arrival in the ghettos. Camp notes however did not replace the special coupons which were used to purchase these goods or a coffee in the local coffee house. Thus, there seems to be some dispute about using money in the coffeeshops.

There are other sources for descriptions of the use of the Theresienstadt currency. Perhaps the best source was the accumulation of articles from two special issues of *The Shekel* put out as a hard-cover volume by AINA in 1983. Here are excerpts.

Evzen Sknouril wrote: *The only worthwhile way to “spend” the money was to deposit it in the library. Books with special and scientific content were only privately lent to inmates. For each book 50 terezinska koruna (Theresienstadt kronen) were deposited. Within a year, the library “account” in the bank was 120,000 terezinska koruna. Finally, this amount reached the sum of 225,000 terezinska koruna which nobody wanted returned since the money was indeed worthless... Financial matters within the camp were carried out by the “Bank der Jüdischen Selbstverwaltung Theresienstadt” the basic capital of which became 53,720,000 terezinska koruna in paper receipts....*

The late Dr. Al York was a source of valuable information in *The Shekel* special issues including: *The first distribution of these notes is believed to have taken place on 12 May 1943. On that date, all cash money still in the hands of the Jews was exchanged for these Quittungen” (receipts) on the basis of 1 Reichsmark to 10 Theresienstadt kronen. Valuable and useful items were taken from all prisoners and, along with inferior goods, placed on “sale” in special shops at 10 to 100 times their original value.*

Theoretically, it was possible to buy back confiscated goods with these “receipts” but few could

afford to do so. On 5 November 1943, the Nazi authorities promulgated a series of salaries and pensions paid to inmates to give “this money” some slight semblance of official circulation.

In order to receive a needed package of food or clothing from the outside, the inmates paid a minimum of 50 Th. kr. depending upon its size. This payment was in addition to the 1000 Protectorate kronen paid by the sender to the Nazis at Gestapo headquarters for the Special Theresienstadt Parcel Post Tax stamp. This had to be affixed to all packages destined for the Theresienstadt inmates.



The well-known Theresienstadt parcel stamp. This stamp was actually used.

In order to keep up the semblance of a circulating currency, the Nazis in August of 1943 devised a “free-time tax” with its accompanying bureaucracy of a Free-Time Administration (Freizeit Gestaltung). All inmates had to pay a tax of 50 Th. kr monthly for the privilege of relaxing.



Night music coupon from Theresienstadt. It is dated March 4, 1945. It was issued in the name of the free-time administration!

It has been well-established in many sources (see for example Al York in the special *Shekel* issues) that the movie documentary *The Fuehrer Gives a City to the Jews* used the money as part of a propaganda scheme to show “normal” life in the ghetto. A scene even existed (the existing film is part a fragment and doesn’t show this, but existing scripts do) that showed people lined up by the bank with the money in hand ready to be deposited.

As part of the farce and to show the world the good treatment of the Jews the SS allowed the International Red Cross to visit. As part of that visit on June 23, 1944 gift sheets containing four Theresienstadt stamps were given out to the visitors. One is shown here along with a closeup.

Yasha Beresiner wrote in *The Shekel* that the money was used in card games.

Also, from From Ruth Bondy, “*The Elder of the Jews*” Jakob Edelstein of Theresienstadt (Grove Press: New York) 1981 pp 345-346: *The fact that money was to be introduced into the ghetto was made public in the fall of 1942. The German command asked the artists’ studio to prepare several proposals for bills, and this was done by Peter Kien and engineer Heilbron, who used various Jewish motifs, such as a seven-branched candlestick.*



Red cross souvenir of Theresienstadt parcel stamps on reddish-brown from 1944.



Closeup of the Red Cross souvenir of Theresienstadt parcel stamps on reddish-brown from 1944.

However when the bills finally arrived at the ghetto in the spring of 1943, in seven denominations ranging from one crown to one hundred and differentiated by color, the same eagle-nosed Moses stared out from each, his forehead creased in thought, his side curls extending to the Tablets that he held near his left ear. The bills, or vouchers as there officially known, bore the date January 1, 1943, a Star of David, and the signature of Jakob Edelstein as the elder of the Jews of Theresienstadt.

The treasure of 53 million crowns that arrived from Berlin was stored in the former municipality building, which served as a bank for all purposes, and Desider Friedmann from Vienna was

Continued

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appointed its director. Because of the delay in issuing the vouchers, the monetary system went into operation only in May of that year: deductions were made from salaries to pay for living quarters, food, medical care, public services; employees received a small sum in cash, and the balance was recorded in blocked individual savings accounts in the bank. Nothing could be bought for the money, but the vouchers were in great demand with collectors on the outside, and the bills were smuggled out in large quantities. In one month, out of the five million crowns issued, only two million returned to the bank. In order to increase the flow of money back to the treasury, payments were gradually introduced for the café, the plays, for receiving parcels. To buy merchandise in the ghost shops, the cracked clay vases and rhinestone bijouterie, money was now required as well as purchase slips (between fifteen and sixty crowns for a battered suitcase, between five and twenty for an old towel depending on size). An employee's average was twenty-five crowns per month. Every ghetto resident had a savings passbook and the entire mechanism of recording salaries (at one's place of work)

and welfare payments (through the residence administrators) employed a huge clerical staff. But there was no lack of former bank clerks, and as an attraction for visitors from the outside a visit to the bank could not be beat. Those who left for the East had to return all of their money to the treasury before their departure-it could not be exchanged for any currency in the world."

As mentioned, a deposit of fifty crowns was required to borrow books from the library and it is said that many books were never returned to the library. People who were transported East took the books along for the journey, a journey from which few returned.

It is important to note that a set consisted of seven notes: 1, 2, 5, 10, 20, 50, and 100 kronen or a total of 188 kronen. Assuming in the above example that 3,000,000 kronen all left the camp, this would mean about 16,000 sets went to collectors or dealers that month. This seems like a very large number for a month. These bank books were procured from the bank within the ghetto and provided the means by which Jews in Theresienstadt managed these various activities during the time of the war. ▢



Cover and inside of a Theresienstadt bank book issued to Marie Spitz.

The so-called bank was located in the main administration building also known as the Magdeburg Barracks.



The Magdeburg Barracks was the seat of the Council of Elders and the Jewish self-government of the ghetto. The ghetto bank was here.

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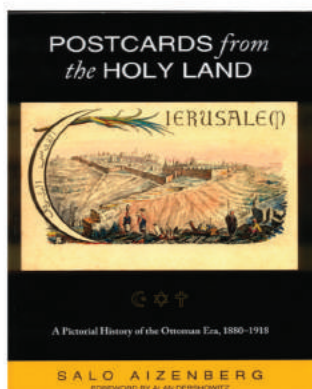
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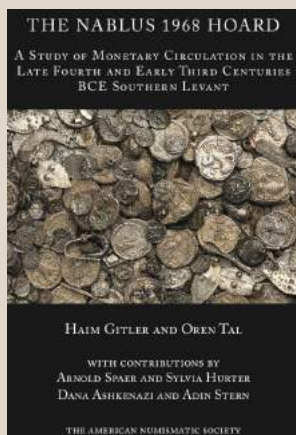
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The Nablus 1968 Hoard: A Study of Monetary Circulation in the Late Fourth and Early Third Centuries BCE Southern Levant

by Dr. Haim Gitler of Israel Museum and
Prof. Oren Tal of Tel Aviv University

with contributions by Arnold Spaer, Sylvia Hurter,
Dana Ashkenazi, and Adin Stern

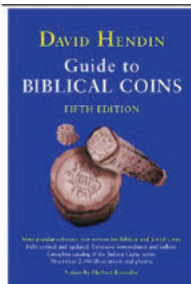
The Nablus 1968 Hoard is the largest late Persian/early Hellenistic period coin and jewelry hoard recorded from the southern Levant and the largest known hoarded assemblage of Samaritan coins. This study provides a detailed catalogue of all the coins and pieces of jewelry the authors managed to record.

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